

THE
SABBATH SCHOOL REPOSITORY,
AND
Teacher's Assistant.

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"SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT."

No. 4.

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VOL. I.

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THE JUDGMENT DAY.

A Letter from an absent Teacher.

MY VERY DEAR CHILDREN,

You would have heard from me sooner, had not unavoidable circumstances prevented; but I take the earliest opportunity of writing to you a few lines, as a token of my remembrance, and in the hope that my weak endeavours to serve you may be accompanied with the divine blessing.

The months have rolled quickly by since my last letter reached you; and in no very long time I shall meet you all once more. Some faces among you, methinks, are smiling in the hope of seeing again their former friend and teacher. Thank you, my dear children; from my heart I thank you, for that proof of your affectionate attachment; but, perhaps our meeting may not be a joyful one to every child now present. Observe, I did not say that I should meet you in this school, nor did I mean so. That may or may not be the case, as God Almighty pleases. "We know not what may be on the morrow."—and, therefore, we ought never to talk of doing any thing or going any where, as if we were certain of doing it; but we should say, "If the Lord will, we shall live, and do this or that." Whether you will ever see me here is therefore uncertain; but this is sure, I shall meet you once more in that day, when we must all appear before the judgment seat of Christ. It is to this awful meeting that I now wish to call your attention; and may the Holy Spirit so impress the subject on your hearts,

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that every one of you may sincerely cry, "The Lord grant unto me that I may find mercy of the Lord in that day!"

Let us, then, endeavour to recollect what the Holy Scriptures tell us concerning that great and terrible day of the Lord, the day of judgment. Jesus Christ, who once slept an infant in the manger; who lived a man of sorrows, and acquainted with grief; who bear our sins in his own body on the tree, and was made a curse for us; who rose triumphant from the dead, and now sitteth at the right hand of the Father; He shall come again with power and great glory, in the clouds of heaven, with the voice of the archangel, and with the trump of God. No longer the despised and persecuted Nazarene, he shall come to judge the earth in righteousness, while "thousand thousand hosts attending, swell the triumph of his train." At his command, the trumpet shall sound; and in a moment, in the twinkling of an eye, the dead shall be raised. All that are in the graves shall hear his voice and shall come forth; and before him shall be gathered every nation. All who shall have lived on earth, from its creation to the end of time, will stand before the judgment seat of Christ. Yes! and you, children, will stand there too; and, though there be millions and millions all around, you will neither be overlooked nor forgotten; you will each be seen by the great Judge; and each of you must render an account of the deeds done in the body, whether they be good or bad. A strict inquiry will be made into each of your lives; into all that you have ever done, or said, or thought: nothing will then be passed over, though your fellow-creatures might have never known, or you yourself forgotten it; for the Bible expressly says, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Would you like that your parents, or teachers, or schoolfellows, should know all the wickedness that passes in your hearts, and all the sinful words which you have spoken, and all the wrong actions you have done? Surely not; you would blush and be ashamed if you thought they knew the half. How, then, will you bear the judgment of him unto whom all hearts are open, all desires known, and from whom no secrets are hid.

And must the crimes that you have done
Be read and published there ;
Be all exposed before the sun,
While men and angels hear !

Indeed they must ; unless from your heart you pray, with words and feelings such as these :—

‘ Lord at thy foot ashamed I lie ;
Upwards I dare not look ;
Pardon my sins before I die,
And blot them from thy book !

‘ Remember all the dying pains
That my Redeemer felt ;
And let his blood wash out my stains,
And answer for my guilt.’

When the Judge is seated upon his great white throne, and the dead, small and great, stand before God, the earth and the heavens will flee away, and there will be found no place for them. Yes ! those beautiful heavens, in which you have so often seen the sun to shine by day, and the moon and stars by night, and which seem as if they would always last, they shall pass away with a great noise : and “ the elements shall melt with fervent heat : and the earth also and the works that are therein shall be burnt up ;” while all whoever lived here are standing before the throne, that they may be judged according to their works. And now the Lord commands his angels to separate them one from another, as a shepherd divideth his sheep from the goats. Ah ! what a separation will that be ! inhabitants of the same town ! children of the same school—members of the same family, torn asunder from each other to meet no more for ever. Those who loved their Lord below, and walked in the path of his commandments, take their places at his right hand, and wait his permission to enter into his kingdom ; but they who on earth despised, and hated, and neglected Jesus, who turned their faces from him, and refused to believe on his name, they tremblingly expect to hear their awful sentence. A still and solemn silence reigns. Children ! on which hand, think you, will you be found at this deci

sive moment? Whether will you then be among the sheep at the right hand, or the goats on the left?

Listen! for Jesus speaks; and is about to make his people happy for ever. What unutterable joy fills their delighted hearts, when they hear their Redeemer thus address them: "Come, ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world." Do you think they now repent of their love to Christ, and their zeal in his service? would they now, if they might, choose the service of Satan, and the pleasures of the world? No; those pleasures and that service they once renounced, in obedience to the commands of their heavenly Father; and now he rewards them with a crown of glory, and with those pure pleasures which are at his right hand for evermore! Oh that your choice and conduct may resemble theirs, and your reward shall be certainly the same.

Hark! the Judge again speaks; but not as he did before. With a voice louder than ten thousand thunders, he thus pronounces the doom of the ungodly, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" Ah, wretched sinners! What would they not now give to escape this dreadful end. 'Oh!' they cry, 'Oh that we had taken timely warning! Oh, that while our day of grace and salvation lasted, we had attended to the things that belonged to our peace. But now it is too late; now they are hid for ever from our eyes!' Yes, it is too late: for see—they go, driven by the destroying angel into everlasting destruction from the presence of the Lord, and from the glory of his power. Weeping, and wailing, and gnashing of teeth is now their only, their bitter employment, as they lie tormented in the bottomless pit, in the lake that burneth with fire and brimstone, in the blackness of darkness for ever!

And who,—can you tell me, children,—who are they that endure this bitter curse? They are ungodly sinners of every description, rich and poor, old and young; and many of them, alas! are those who once attended Sunday Schools. Yes! once they had the privilege of being taught to read the Bible, and to keep the Sabbath holy, once they were warned that the wages of sin is death; that the wicked shall be turned into hell, and all the people that forget God: once

their pious ministers, or friends, or teachers, exhorted them to remember their Creator in the days of their youth ; to repent, and believe on the name of Christ ; to pray to him for the pardon of their sins, and for the grace of his Holy Spirit :—but no ! they would not listen to his kind advice ; they slighted God, and the Sabbath, and religion ; as they grew older in years, they grew older in sin ; they lived without God in the world, and therefore died without hope ; —and now (oh dreadful end !) they are lifting up their eyes in torments, in that place where their worm dieth not, and their fire is not quenched !

Nay, more than this, many, very many of those who, at the day of judgment, shall be placed on the left hand, will be found to have been children who not only once attended Sunday Schools, but seemed to promise fair for heaven. They were regular, diligent, and, on the whole, well-behaved ; they took pleasure in learning hymns and texts of Scripture ; listened with attention to the instructions and addresses of their teachers, who began to hope well of them, and to regard them with peculiar interest. Sometimes, when the death of a school-companion, or any other awful event was urged on their attention, these children would appear much affected, the silent tears would roll down their cheeks, and they would feel the importance of religion ; and with more than usual earnestness and meaning, they would repeat those beautiful lines, which I wish, my dear children, spoke the language of all your hearts,

‘To thee, Almighty God, to thee,
Our childhood we resign ;
’Twill please us to look back, and see
That our whole lives were thine !’

Yet, alas ! their goodness was but as a morning cloud ; and as the early dew did it pass away. They were persuaded to be *almost Christians* ; but here, unhappily, they stopped short. Their hearts were not right with God ; and though they knew the care of the soul was the one thing needful, they suffered other cares, and vanities, and pleasures of the world, to make them negligent of that. On leaving their Sunday School, and entering more into the business of this

wicked world, they met with a thousand temptations ; and having no root in themselves, not being entirely given up to the service and love of the Redeemer, all their good resolutions withered away, and their pious feelings vanished. Thus they grieved and quenched the Spirit, who, therefore, left them to follow their own imaginations. The God of this world got possession of their hearts, and blinding their eyes that they should not see their danger, he carried them away captive at his will. They died in all the agonies of despair, arising from an accusing and guilty conscience ; and now their portion is appointed with the hypocrites ; there shall be weeping and gnashing of teeth !

God forbid that this should be the case with any of you, my dear young friends ! Yet, however heartily this prayer is offered, I cannot but fear for you ; and it was this fear which made me say that our meeting might not be a joyful one to every child now present. Ah ! you well know, that unless you are born again of the Spirit, you cannot see the kingdom of God. Are you born again ? Have the eyes of your mind been enlightened, so as that you have seen the wickedness of your hearts and lives, and have cried, with the publican, God be merciful to me a sinner ? have you seen Jesus Christ as your Saviour, and gone to him that you might have life ? are you now living in obedience to his holy will, striving to please him, and to love him above all things ? If so, you are truly blessed ; and when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away. But if you are yet in your sins, and the children of wrath,—oh that you might this day become the children of grace ! Do you really believe the Bible to be the word of that God who cannot lie ? then tremble at his threatenings against sin. Do you believe that God is love ? then turn not a deaf ear to the offers of his mercy. Do you believe that Jesus died for us men, and for our salvation ? Why then do you not go to him, confessing your sins, seeking and hoping pardon through his blood ? Do you think yourselves so wicked he will not receive you ? That thought comes from the devil, who wants to frighten you away from Christ. But the worse and more miserable you feel yourselves, the more you need the heavenly Physician to cure your sin-sick souls, and to give you eternal life. He is able to do this, for he is

God ; he is willing, for he died, that you might have life, and that you might have it more abundantly. We beseech and entreat you, by your immortal souls,—by the joys of heaven,—by the blessings of the Gospel,—by the mercies of God,—by the dying love of Christ,—we pray you be reconciled unto him ! By the terrors of the Lord,—by the hour of death,—by the day of judgment,—by the pains of hell.—But I stop ! If the awful realities of a coming judgment-day, and of an eternal world, cannot arouse you to behold your danger, and to flee from the wrath to come ; nothing that I can say would do it. Or if the Holy Spirit be pleased in mercy to awaken your consciences, and to show you that it would profit you nothing, though you gained the whole world, if you loosed your own soul ; then I need not say more. He can teach you all things, and lead you into all truth. He can make you to feel the burden of sin, and shew you where to seek for rest. He can lead you to the Saviour, who never cast out any that came to him, and who stands ready to receive every penitent child into the arms of his pardoning love. He can give you a clean heart, and renew a right spirit within you ; he can render you holy and happy here ; and hereafter bring you to that blissful throng, which stand before the throne and before the Lamb, clothed with white robes, and with palms in their hands, and cry with a loud voice, saying, “ Salvation to our God which sitteth upon the throne, and unto the Lamb for ever and ever.”

That the holy and eternal Spirit may work this change and bestow these blessings on each of you, my dear children, is the frequent and fervent prayer of your most affectionate friend and late teacher.

* ———.

[S. S. M.]

A BRIEF SKETCH OF THE LIFE OF DR. WATTS.

The name of this great and good man cannot fail to awaken feelings of gratitude and delight in the minds of those children to whom the sacred truths of religion have been rendered easy and familiar, by his simple, clear, and appropriate language ; and it will, no doubt, afford them pleasure, as well as instruction, to read some particulars of his life and character.

Isaac Watts, the eldest of nine children, was born at Southampton, (Eng.) July 17, 1674, of pious and respectable parents. His father presided over a boarding school, of good reputation, in that town ; but living in a reign when the manners of the court unhappily brought vice and profligacy into fashion, and when serious godliness was exposed in an unusual degree to ridicule, contempt, and persecution ; he became, on these accounts, a considerable sufferer. He was driven from the comforts of home and enjoyment of religious privileges, and was doomed to the degradation and hardships of a jail. What a blessing is it to live in a time when virtue is encouraged, and religion left free ! and how carefully ought we to prize and improve that blessed gospel, for which our pious forefathers were content to suffer the loss of all things ! During the confinement of Mr. Watts, his wife would often sit on a stone at the door of the prison, with her son Isaac at her breast ! no doubt offering many a silent petition that he might rise up to know the God of his fathers, and serve him with a perfect heart, and with a willing mind : for, notwithstanding all the hardships they experienced in his service, they still found that God was a good master.

When very young, this lovely child discovered striking indications of talent and piety. Before he had well learned to speak, a book was his greatest pleasure, and if at any time he was presented with money, he would give it to his mother, saying "a book, a book, buy a book." The hours devoted by children in general, to play, he employed in reading, and sometimes in composing little poems, to gratify the fond expectations of his mother ; he also early discovered the true principles of wisdom and spiritual understanding ; he aspired after solid excellence and real usefulness ; and was an eminent instance of that lovely character he afterwards so sweetly described :—

"Happy the child whose tender years
Receive instruction well ;
Who hates the sinner's path, and fears
The road that leads to hell.
To thee, Almighty God, to thee
Our childhood we resign ;
'Twill please us to look back and see
That our whole lives were thine."

Although naturally of a temper remarkable for vivacity, he was a singular exception to the vanity of childhood and youth ; and although his superiority of talent was so early conspicuous, that, as was the case with his blessed Master, "those who heard him were astonished at his understanding, and his answers," like him also, he was a lovely example of filial submission and obedience ; he was dutiful, respectful, and affectionate to his parents. Let not children of lively talents, or who enjoy the means of superior instruction, imagine that these favourable circumstances can excuse them in neglecting to treat their parents with dutiful attention ; on the contrary, they are the more bound to punctuality of obedience : and from the lovely examples set before them, let them learn that conscientiously to honour their father and their mother, is the way both to eminence of character, and to the approbation and blessing of God.

In his fourth year the subject of this memoir was placed under the care of the Rev. Mr. Pinhorn, master of the free grammar school, Southampton, and entered at that early age upon the study of the learned languages.

To prepare himself for usefulness in the world, to secure the approbation of Heaven, to realize the hopes of his friends, and to reward the labours of his preceptor, by his continual diligence in improving the advantages he enjoyed, were the objects of his highest ambition ; and, under the divine blessing, they were eminently attained. Convinced that no life can be pleasing to God that is not useful to man, he sanctified his best days by a lively and well tempered zeal to do good. He sought and enjoyed communion with God in retirement from the world, and his life as well as his writings displayed the inseparable connection that subsists between serious vital godliness, and substantial pleasure. The farther he advanced in knowledge and piety, he improved also in deep humility ; and in proportion as he grew in favor with God, his meek and lowly temper rendered him daily a greater favourite with man.

In the year 1690 he went to London for his academical education under the Rev. Thomas Rowe, and in his nineteenth year joined in communion with the church of which his tutor was the pastor. After four years of academical study, he returned to his father's house at Southampton, where he

spent two years in reading, meditation, and prayer. It was during this period that he composed the greater part of those hymns which have been ever since so highly acceptable to experimental Christians of all denominations; and which will, probably as long as time shall last, secure to Watts the name of 'the sweet singer of our British Israel.'

After this he went to reside in the family of Sir John Har-top, as tutor to his son, where he continued two years longer, enjoying and improving continual opportunities of conversing with the wise, the learned, and the devout.

On his birth-day, 1698, he preached his first sermon, and was soon after chosen assistant to Dr. Isaac Chauncey, whom he afterwards succeeded in the pastoral office.

The number and variety of his writings, the frequency and excellence of his preaching, his exact attention to the affairs of his flock, when not confined by illness, shew the intenseness of his industry, and a laborious piety both honourable and uncommon. The younger part of his flock were peculiarly interested in his affection and zeal: for them he was always forming plans of religious improvement; and when he could no longer be useful to them in the pulpit, he was anxiously careful for them in his afflictive confinement.

His mind was eminently formed for friendship and gratitude, and superior to bigotry, selfishness, or resentment. 'It was not only in his book, but in his mind, that truth was united with charity.' He knew how to receive injuries without revenging them, and how to render good without ostentatiously displaying it. His popularity was duly tempered by low thoughts of himself, and his afflictions sanctified by patient submission to the unerring will of Heaven. The love of money in a minister of Christ, he looked on with contempt and detestation. A third part of his income he devoted to the purposes of charity; and when he was incapable of public labours, he refused to receive his salary. His tenderness and attention to children peculiarly endear his memory. He condescended to lay aside the scholar, the philosopher, and the wit, to write little poems and systems of devotion adapted to the capacity and wants of babes; a more striking instance than this of genuine humility and benevolence can hardly be produced. May the numerous youth in the present day, who are favoured with the benefit of his instruction, have the seeds of piety

early sown in their hearts, and rise up to glorify God in their day and generation !

In the year 1728 the two universities of Edinburgh and Aberdeen severally conferred on him unsolicited and without his knowledge, the degree of Doctor in Divinity. Never was this honour more properly bestowed, or received with less vanity.

The bodily infirmities with which Dr. Watts was exercised were frequent and long continued. Shortly after his engaging in the work of the ministry, he was visited with severe and threatening illness, which left his constitution much impaired ; and in 1712 he, was seized with a violent fever, which so weakened his frame, that he was rendered incapable of performing his public works for more than four years. The afflicting state to which he was reduced by this sickness, inspired his friends with a tender and becoming sympathy, and especially drew forth the kindness of Sir Thomas Abney, Alderman of London, and afterwards its representative in parliament ; a man of eminent piety and zeal, an honour to religion, and a blessing to his country. This worthy gentleman received Dr. Watts into his house, where, with a constancy of friendship and uniformity of conduct not often to be met with, he was treated for thirty-six years with all the kindness and attention that friendship and respect could dictate. Sir Thomas died about eight years after his residence in the family ; but the kindness shewn to Dr. Watts was continued by Lady Abney and her daughters till his days were numbered and finished.

Let us now “ mark the perfect man, and behold the upright ; for the end of that man is peace ;” he comes “ to his grave in a good old age, like as a shock of corn cometh in his season.” The day of life was not more useful than its evening was serene and glorious : without dismay he received the summons to appear before the Judge of all, and without reluctance he obeyed. On retiring to rest he would sometimes say, ‘ I bless God I can lie down with comfort to-night, not being anxious whether I awake in this world or another.’ When almost worn out by his infirmity, he observed to a friend that he remembered an aged minister who used to say, that the most learned and knowing Christians, when they came to die, had only the same plain promises of

the gospel for their support as the common and unlearned ; 'and so,' said he, 'I find it. It is the plain promises of the gospel that are my support ; and I bless God they *are* plain promises, that do not require much labour and pains to understand them ; for I can do nothing now but look into my Bible for some promise to support me, and live upon that.' Children ; store your memories well with the precious words of Scripture, and may the Spirit of God write them on your hearts ! Then they will furnish you with a sweet song in the house of your pilgrimage ; and when you lie on your dying pillow, they will afford a joy and peace which the world can neither give nor take away. You may (as it was observed by one who witnessed the last hours of Dr. Watts, and who attended his funeral,) 'smile upon death, if God smile upon you ;' and the way to enjoy his smiles on a death bed, is to seek his face in the morning of your days ; for "he loves those that love him, and those that seek him early shall find him "

The freedom from bodily pain, and the delightful assurance that all was well for eternity, with which he was favoured, excited in this holy man the strongest sentiments and expressions of gratitude in his last moments, when, without a struggle or a groan, Nov. 25, 1748, in the seventy-fifth year of his age, he departed this life, eminently beloved of God, and lamented by all wise and good men. Thus, when he finished his race.

'Like a fine setting sun he look'd richest in grace,
And gave a sure hope at the end of his days,
Of rising in brighter array.'

His remains were interred in Bunhill-fields' burial ground, London, with every mark of respect and honour ; and a handsome tomb was erected at the joint expense of Sir John Hartop and Lady Abney. [S. S. M.

ON THE LORD'S PRAYER.

"Our Father which art in Heaven."

In this manner begins the best of all prayers. We call it 'The Lord's Prayer,' because our blessed Lord Jesus Christ

taught his disciples this prayer. We read in the eleventh chapter of St. Luke's gospel, and the second and third verses, that "one of his disciples said unto him, Lord, teach us to pray;" and he said unto them, "When ye pray, say, Our Father," &c. This same prayer is repeated in the sermon on the mount, Matt. vi. 9—13. You have all of you this excellent prayer in your memories, but it is further necessary that you should understand the full meaning of every part of it, and learn to practice the important duties which it teaches.

The prayer begins with calling upon God as our Father. He is our Father, 1. By creation, as he hath made us and all the world; "But now, O Lord, thou art our Father; we are the clay, and thou art the potter; and we all are the work of thy hand;" Isa. lxiv. 8. 2. By preservation; "He giveth to all life, and breath, and all things," Acts xvii. 25 and 28; "for we are also his offspring." 3. To many of us we hope he is a Father by redemption, as he hath bought us with a price, even the precious blood of his only-begotten Son, "For ye are all the children of God, (saith St. Paul,) by faith in Christ Jesus," Gal. iii. 26. 4. By adoption; "For as many as are led by the spirit of God they are the sons of God," Rom viii. 14.

We are taught to say, "*Our Father*," to put us in mind that we have all one common Father, and that we ought to pray not only for ourselves, our friends, and relations, but for all mankind. When we say, "which art in heaven," we do not mean that the presence of God is confined to heaven, for he is every where present; in the heavens above, and in the earth beneath, and in the water under the earth; but we mean to express our belief that God is present in an especial manner in heaven, where angels and archangels, cherubim and seraphim surround his throne; where "thousand thousands minister unto him, and ten thousand times ten thousand stand before him." Heaven is the throne of God, and earth is his footstool.

The title "*Our Father*," speaks the love, the tenderness, and goodness of God; and the words "*in heaven*," declare his greatness, majesty, and honour. *Father* is a name of indulgence of provision, of protection. The tender affection which a Father bears towards his children is greater than any

words can express ; he willingly undergoes the hardest toils and labours for their sake, and accounts himself sufficiently repaid for all when he sees them doing well, and growing "in favour with God and man." Whatever the tenderest father is to his children, *that* and infinitely more God is to those who are his children by adoption and grace, and who discover the spirit and temper of his children in their life and conversation. He loves them with an everlasting love, he watches over them continually, he protects them from danger, he blesses them in their coming in and in their going out, in their lying down and in their rising up, and "supplies all their wants according to his riches in glory by Christ Jesus." *Father* is a word of great comfort and endearment. To whom should children go for the supply of their wants, but to their father, or whom should they regard with equal reverence and tenderness ? The term Father also implies duties to be performed, love and gratitude, honour and obedience. "A son honoureth his father, (saith the LORD,) and a servant his master ; if then I be a Father where is my honour !" Mal. i. 6. The poorest Christian upon earth may derive comfort and contentment from the reflection that the great God is his Father ; ever ready to hear his prayers, and grant his requests ; to guide him by his counsel, and afterwards receive him into glory. Under the severest afflictions in life, the true children of God have great consolation, and enjoy that peace which passeth all understanding. As earthly parents correct their children for their good, so our heavenly Father chasteneth us "for our profit, that we may be partakers of his holiness." We have reason to regard our afflictions as tokens of his love, and to number them amongst our richest mercies. It is related of a pious young man, who had been long confined by a diseased limb, that having his loathsome sore uncovered at the desire of a friend, he said, 'There it is, and a precious treasure it has been to me. It saved me from the folly and vanity of youth ; it made me cleave to God as my only portion, and to eternal glory as my only hope ; and I think it hath now brought me very near to my Father's house.' You see from this the great happiness of having God for your Father in time of trouble, and at all times. But that you may with confidence call him your Father, you must love him "with all your heart, and

mind, and soul, and strength," and have respect unto all his commandments: if you thus be followers of God, as dear children, you may come boldly to the throne of grace, in full assurance that your feeble prayers will be heard, and your first offerings be accepted through the merits of our Lord and Saviour Jesus Christ. You know how ready your earthly parents are to listen to your requests, and to give you what is good for you, as far as it is in their power. "How much more, (says our blessed Saviour,) shall your Father which is in heaven, give good things to them that ask him," Mat. vii. 11. Fathers have been known to attend to the lisping requests of their children, when they would attend to nothing else. We have the following account of a little girl of whom her father was very fond: Once when her father had gone to bed in a melancholy fit, she persuaded him to rise in good humour, by saying to him, 'My dear father, please to get up, and let me help you on with your clothes, that I may learn how to do it when you are an old man.' He could not resist the entreaties of his child. But the love which God shews to his children, is ten thousand times greater than that of the tenderest earthly parent; it is a love which passeth knowledge. Whenever you offer up the Lord's Prayer, therefore, remember to whom you are praying, even to the kindest and tenderest Father; to whom you are indebted for all that you are, and to whom you owe the highest reverence and love, gratitude and obedience. Remember that this your Father is in heaven, and dwelleth in light which no man can approach unto, and therefore you must "serve him with reverence and godly fear, and rejoice with trembling." Think not, however, that God is far distant from you, because he is in heaven. He is not far from any one of you, for in him you "live and move and have your being," Acts xvii. 27, 28. He is about your beds, and about your paths, and spieth out all your ways, Ps. cxxxix. 3. It was a wise answer which a pious little boy returned to a minister who promised him an orange if he would tell him where God is. 'I will give you two, Sir,' said he, 'if you can tell me where he is not.' The child was right: God is every where present, and hears, and sees, and knows, all things, even the most secret thoughts and desires of the heart.

This great and wonderful Being not only permits but invites every one of you to call him Father, and promises you an inheritance incorruptible, undefiled, and that fadeth not away, if you live as becometh his children, if you keep yourselves unspotted from the world, and daily "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

[S. S. M.]

EXTRACTS FROM THE LIFE OF MARY.

(Concluded from page 39.)

Narrative of her Closing Years.

— But the dear subject of it is now no more! I am come up from the grave where I have left the very name of mother; and would now sit down in quiet sadness to record what I have lost, and to encourage myself in the hope of what she has gained.

Desirous to have a Bible of her own, she seemed pleased with the proposal of paying for it herself; and I was glad to find she did not think twelve shillings too great a sacrifice for such a treasure: she was then between ten and eleven years old.

September 12, Mr. N. was kind enough, at my request, to take her profile. I often foreboded the time might come, when I should be glad to recal every trace of the dear remembrance; and she was again going from me to Lechlade. On the 19th of January following, I went to Lechlade for a fortnight, and brought Mary home with me; this was her last visit there. Her grandmother and aunt still continued their tender solicitude about her; but the many affecting personal instances of it, which she had so long and so often enjoyed, were to be repeated no more. In the spring of 1808 we were much recommended to try the effect of the Holt water on Mary's constitution; and accordingly placed her there; except one fortnight in June, she remained out to the 20th of September; and returned pale and sickly as when she went. In my occasional letters to her, I had aimed to persuade her, that she might still be blest,

though the means to restore health might fail ; that God could give her patience and submission to his will ; and by this affliction lead her mind from this world ; and referred her to such instances as she had read, where those who had been favoured this way, never thought they sought the Lord in vain, though the particular blessing for which they prayed had been withheld : and I verily believe she was persuaded of the truth of this reasoning.

The last text she noted down was on Sabbath day, November the 6th, Matthew xx. 28. From this period commenced that confinement at home, on the Sabbath, from which she was never released. The painful disease that had long affected her leg, broke out into a small wound ; my fears were alarmed ; but it occasioned less inconvenience than might have been expected.

On a Sabbath evening in December, I had the first decided proof of my child's serious impressions, from a note brought down to me, by the maid, after putting her to bed. I shed tears of joy over this precious confirmation and encouragement of all my best hopes for my beloved ; and felt she was indeed blessed, though under the pressure of continued and increased affliction.

In February 1809 her leg required to be lanced, and became a ghastly wound, discovering the bone in a decayed state. I feared the great discharge would soon affect her life ; but, through the blessing of God, she suffered less than I had feared from such a situation ; her patience and cheerfulness continued, and every increase of disorder was so mercifully brought on by degrees, that the mind was never overwhelmed by surprise.

Being myself ill a fortnight in April 1810, I was greatly surprised at the proofs of her affection ; not in words, but in such a series of little services as I should scarcely have supposed her capable of planning or performing. As soon as I was well enough I went to Lechlade ; and during my absence, by every possible attention, she supplied my place ; and studied by her management and her company, how she should make it most comfortable to her papa :—her health was better just now than it had been for some months, or than it ever was again. On my return she told me she had begun the week

before to lay by four-pence a week for the poor ; as she had money enough, and my buying almost every thing for her, she could spare it very well ; and she much pleased herself with the thoughts of what even this trifling matter would amount to in time. Like most young people, she was also pleased to be employed in working for the poor.

Symptoms of a dropsy, which had long appeared, began now rapidly to increase ; and we had the advice of a physician. In August her grandmother, at Lambridge, was seized with an illness that confined her to her bed, and was not expected to survive. In the mean time my precious child's disorder gained ground, so that I seemed to stand between two dying generations. I looked backwards, and saw one whom we had long revered and honoured, who had long borne the burden and heat of the day, and who seemed just reaching life's weary close ;—I looked forward, and saw my child passing away in the morning of her days, and reaching the end of her journey by a short, but painful path. A sweet interchange of affectionate attentions passed between the dear invalids ; it seemed like a pledge of their future happy meeting.

A letter written to her cousin A. W. in the summer, was not sent for some weeks, when she added the following affecting lines :—" This was written some time ago, as you will see by the date ; since then the dropsy has increased so rapidly, that Dr. P. recommends my being tapped as the most likely means of giving me relief—not as a cure—no my dear Ann, I have long given up all hopes of recovery, and now more than ever. Oh that we had more prized the hours that we used to have together ! how we might have improved them to our mutual advantage, to the good of our souls ; in talking of that Saviour who died for us, what he has done for us, and what he has promised to do for all those that love him. I know you love him, and so do I ; but then, what was it that made us so backward in speaking of him ? it was that reserve which seems to belong to you, but especially to me. Oh, my dear Ann, it is my constant prayer, that I may be more free to speak of those things that are for the good of my soul !"

Being induced to set before her the advantage of speaking freely on religious subjects, and at the same time, to express

an abhorrence of insincerity ; she cordially assented, and expressed a desire of being preserved from ever saying what she did not mean. Indeed veracity was a striking feature in her character ; I could ever place an entire reliance on her word ; and her actions perfectly accorded with this beautiful trait. She next spoke of the privilege of prayer, and said she believed God had answered her many times ; referring partly to the quietness of her mind under some of the most dreaded seasons of her long affliction ; and truly her patience was exemplary through the whole. After observing what a favor it was that she was kept free from all painful apprehension, as to what the Lord might be pleased to lay upon her, which she had often expressed : I asked her if she was willing to die ? ‘ Yes,’ she replied, ‘ if she was sure of going to Heaven, for if her life was spared, she did not think she should ever be strong and well.’

When I asked her who would comfort me instead of my Mary ? she replied, that aunt H. would ;—and what would support me under her loss ? that God would. I said, in broken words, ‘ You have been a dear child to me ;’ she replied, with tears running down her eyes, ‘ You have been a dearer mother to me.’——Amidst increasing disorder, the dear sufferer discovered all the meekness of submission under the hand of God, and tried to reconcile me to the affliction, telling me I should not grieve so ; for what a mercy it was she had no wish to have it otherwise ; meaning, otherwise than it pleased God. As the water increased, breathing became difficult when lying down ; yet she was never anxious to have any body sit up with her of a night, till she understood it was thought better on my account as well as hers, and then she was desirous of it to make me more easy. None can tell, till called to the trial, what I have felt to go in of a morning, and look on my suffering child, and find that the only relief in my power to give, was to smooth the bed clothes and shake up the pillow. As I turned away one morning, more deeply affected than common with the insufficiency of all creature help, I was seasonably led to think of those amazingly tender words ; “ Thou wilt make all his bed in his sickness ;” this is often all that the tenderest mother can do for her beloved child, (and oh how poor the relief !)

but when applied to a compassionate God, it implies all that the largest affection can desire, whether it refers to deliverance from sickness, or support under it; and I ventured to hope that my dear Mary would experience the truth of the promise in a better sense.

As the proposed operation of drawing off the water was thought to include some danger, on account of her weakness, I considered it right to refer it partly to herself; she said, 'if I had only told her it was to be done, she should have been quite satisfied it was right.' What an affecting proof of an obedient temper.

On the day appointed, she was up, and waited for the doctors in patient silence; but her faint pale countenance and trembling limbs indicated those feelings which such an occasion would produce in one so weak; she was wonderfully carried through it. She was confined to her bed for a day or two; and during that early period discovered symptoms of filling again. At the end of a month the water had so increased that it was obliged to be drawn off a second time; after this she never filled again, but became gradually weaker. Thursday, (in the following week,) after a bad night, she was much worse, and seemed in almost a dying state; speaking little more than 'yes' or 'no' to what was said to her; she laid still and free from pain. Friday she inquired for me, but did not know me as I stood by her;—Saturday, after a night of increased restlessness, she became quite still; laying perfectly motionless, and breathing softly as if asleep, till a quarter past four on Sabbath morning, when this little Mary hastened away, "on the first day of the week as it began to dawn," I trust to seek the place, not where the Lord lay, but where he lives and reigns! Oh, what must heaven be to such a little weary traveller; all whose path has been through the "valley of the shadow of death!"

For myself, oh might I find

'He does but take my dying lamp away,
To bless me with his own unclouded day.'

If God would condescend to occupy that place in the be-

reaved heart, the Creator for the creature, how would the affliction be sanctified, the affections purified, my child's memory most honoured, and the hope of joining her happy spirit best secured!—*S. S. M.*

PAWTUCKET SABBATH SCHOOLS.

It is stated in the *Rhode-Island Religious Intelligencer*, that Sabbath Schools have existed in the village of Pawtucket, under various forms and regulations, for twenty-five years past. The first school was commenced early in 1797 in a cotton factory belonging to Alma, Brown & Slater, for the benefit of their factory children, and taught by Benjamin Allen, L. L. D. then a member of Providence College. Mr. Slater having witnessed the benefit of Sabbath Schools in England, proposed to his partners the establishment of one in their factory, and they very readily consented to try the novel experiment. This school was instituted only fifteen years after Mr. Robert Raikes established in Gloucester, England, the first Sabbath School the world ever knew; and, (as far as our knowledge extends,) was the first that was undertaken in America, except one opened in Philadelphia in 1791 exclusively for the purpose of instructing the poor in the arts of reading, writing and spelling. After several years had passed, and factories were multiplied at Pawtucket, a combination was formed among them and two schools were kept up, one on each side of the river. These were conducted by hired teachers; and while they were in operation, a school was taught for a number of years, principally by the individual exertions of the Rev. Mr. Benedict, in his meeting-house. At the same time several gratis schools were taught by benevolent instructors of youth in the village who opened their seminaries on the Sabbath for this purpose.

A respectable Sabbath School has, for some time past, been supported by a society formed within the bounds of the Episcopal Church, for that purpose.

In the Baptist Society, Sabbath Schools have been conducted without much system until the spring of 1822; when

a regular Sabbath School Society was formed, consisting of the following officers, viz—a president, vice-president, secretary, treasurer, seven directors, a superintendent, and twenty-two teachers. The largest number of scholars the last season was 160, and the average number about 130. The number of verses committed and recited of Catechism, Hymns, and Scripture was 52,996.

We are highly pleased to hear of the formation of regular Societies for the support of these useful institutions ; and we ardently hope the time is not far distant when every country parish, shall be blessed with such a Society.

SABBATH SCHOOLS IN NORWICH, VT.

We have been much pleased with the system of Sabbath School instruction adopted in Norwich the last summer, and recently published in the Vermont Monitor. Were parents universally as prompt and spirited in devising and prosecuting means for the spiritual good of their children, as in this instance, the people in Norwich appear to have been, we should soon be presented with a new moral aspect, most elevating to society, and reviving to the church of God. For the bright examples sake, we insert the whole account.

“ In the month of April last, a committee was chosen by the first Congregational church, in Norwich, to devise means for reviving and promoting religion and spiritual improvement.

Among other things recommended and adopted, was a general system of Sabbath School instruction.

The usual public worship on the Lord's day, commenced at 10 o'clock, A. M. The intermission was spent principally in prayer, exhortation and reading accounts of revivals of religion, and the prosperity of the Redeemer's kingdom. A Sabbath school commenced at 4 o'clock, P. M. in the several districts composing said society, including some families belonging to the other Congregational society and to the Methodists. Upwards of thirty instructors and assist-

ants were appointed, and engaged in the good work. The schools each Sabbath, occupied one hour. A conference commenced at each of the same places at 5 o'clock.

The time of the schools was principally spent in reciting scripture and answering biblical questions, much upon Wilber's plan. A considerable number of young ladies and gentlemen were engaged, not only as instructors, and repeating scripture, but in answering questions : one or more questions were proposed each Sabbath, upon some important doctrine or duty, to be answered (by as many as would engage in it) the next Sabbath, in scripture language, with liberty to add remarks of their own—answers to be presented in writing or verbally as the pupil chose. These questions, with their answers, were the principal subjects of instruction, remark and exhortation at the conference which followed, and often added much interest to it.

The schools commenced the 2d Sabbath in May, and closed the 3d Sabbath in September.

A general meeting of the children with their parents and instructors, was held on the 19th of September, and a sermon preached to them from 2 Tim. iii. 14, 15. The number of schools was 9 ; scholars 240, but some of them were very small, and repeated but very little—the whole number of verses repeated, not including those repeated in answers to questions, was 54,397.

But few of the scholars had ever before tried the strength of their memories in this way. We fondly hope that the treasuring up of so much divine truth in the minds of youth and children, will not be lost. We trust it has already exerted a salutary influence. May the Lord add an hundred fold to the energy and interest which both parents and children are exerting in this benevolent work."

S. GODDARD.



The London Sabbath School Union has in its connexion, 5,637 schools, 50,375 teachers, and 656,542 scholars ;—the additions within the last year were 622 schools, 14,148 teachers, and 138,959 scholars.

POETRY.

THE SOWER.

—PURSUE your task—go forth, ye Teachers kind
 To cultivate the untaught youthful mind ;
 With patient care and long-enduring toil,
 Watch the wide field and break the fallow soil ;
 Instruction's seeds with liberal hand afford,
 From the rich granary of God's holy word.
 'Tis well both morn and eve to sow the seed,
 For who can promise which shall best succeed ?
 Full oft, perhaps, you *no* improvement find ;—
 The thoughtless, careless, inattentive mind,
 Shut, like the hard and barren way-side ground,
 Admits no grain, though plenty falls around ;
 But passing birds the ready prey despoil,
 Defeat your anxious hopes, and mock your toil.

The stony ground a hasty blade sends forth,
 But sad experience proves it little worth.

The youth, perhaps, is docile, apt to learn ;—
 Attention and attachment you discern :

The Cherish'd germ awakes your fondest hope,
 You watch its growth, and count the future crop.
 Ah, flatt'ring dream ! the sun's first scorching ray
 Withers the ill-supported stem away :

Temptation's blasts, or persecutions rise ;—
 It wants the root of genuine grace, and dies.

In some the world's vain cares (a treacherous train)
 Spring up like thorns, and choke the rising grain ;
 (And youth has dang'rous though but trifling cares,—
 Dress pleasure, admiration,—powerful snares !)
 The Sabbath morn's instruction—can they shoot,
 When Sabbath evening follies choke the root ?

But here and there a fertile spot appears,
 The healthy blade springs up ; the well-filled ears
 Their ripen produce yield ; with joy you see
 The genuine fruits of worth and piety.
 Pleas'd if *one* seed in *four* should spring and rise
 By grace divine, to harvest in the skies.

But, oh, dear children, 'mongst the thousand youth
 Like you instructed in the Word of truth,
 If *three* in *four* no hallow'd produce bear,
 Thoughtless, forgetful, worldly insincere ;
 What class is yours ?—Retire, reflect, and pray,
 Heav'n's vital influence seek without delay ;
 Your souls t' enliven, fructify, and raise,
 A plenteous harvest to the Saviour's praise. [S. S. Mag.